



## DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

PARTRIDGE AND BRITTON, PUBLISHERS AND PROPRIETORS, NO. 300 BROADWAY—TERMS TWO DOLLARS PER ANNUM IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. II.—NO. 7.

NEW YORK, SATURDAY, JUNE 18, 1853.

WHOLE NO. 59.

### The Principles of Nature.

#### A LETTER FROM A FRIEND.

NEW LEBANON, N. Y., May 26, 1853.

C. PARTRIDGE AND C. BENNING:

*Respected Friends*—As a slight token of my remembrance of the kindness and hospitality extended to me, as the representative of a Spiritual order of people, by the friends of Spiritualism in New York, on the occasion of my recent visit, I send you a communication just given by a friend in the other world, who was one of those who accompanied me as a guardian ministering spirit. To me it is a confirmation of the truth of the impressions which I felt while attending the circles at which I was so kindly permitted to be present.

You are engaged in a very great, important, and weighty matter; it being nothing less than the breaking up of all those influential religious institutions that have for ages controlled and wielded the destinies of mankind by external "might and power," always eschewing and persecuting every "manifestation of the spirit" of goodness, love, and truth, intuitively knowing that these would suppress and overthrow all such mere man-made organizations (civil and ecclesiastical) as embody the principles of pride, war, selfishness, and oppression, if they themselves were not suppressed and overthrown.

We are in "the time of the end." Every thing denotes it; the Scriptures confirm it; the "seventh seal" is broken; and the "seventh trumpet has begun to sound," and the "mystery of godliness is finished." Henceforth that which has hitherto been so great a mystery to men, that the more they did not understand the firmer was their faith, and the firmer their faith the less they understood why they believed or what for, and to what practical end, will be so plain that the "way-faring man," the "seeker after righteousness," though he should be accounted a fool in the eyes of the wickedly wise, need not and will not err therein.

I commend to your attention, and to that of the Spirits at some of your circles, the fourteenth chapter of the book of "Revelation," as descriptive of the second appearing of Christ to those who look for him and are prepared to receive him in his true character, by themselves forming a similar character, being "as he is in this world," and thus standing with him on the mountain of holiness, called "Mount Zion."

If Jesus was so very good a man, and if men really love him because he was so good, why should they not love a company, or any number of companies, who should in all respects be just like him? Why do they always persecute any one just in proportion as he approximates to that pattern or standard?

Jesus saw and conversed with Spirits daily; they did his bidding. He owned no private property in the earth. The foxes had holes, and the birds nests, but he had neither; nor did he own (as property) his fellow-man. He neither committed murder, nor hired others to do it, dignifying it by the name of *war*. He did not follow the example of the first Adam and Eve in the animal earthly process of reproduction, but set a new example, which no one could follow without forsaking all those earthly selfish affinities and ties that were and are the very glory of the generative man.

There are now the two extremes upon earth, and men have begun, by means of Spiritualism, to progress from one toward the other.

Hail development! hail progression! For men to call themselves *Christians*, while living in contravention of every principle essential to Christianity, as has been done for many centuries, makes Babel—confusion. Things should be called by their right names; names are *not things*. We are none the better for the name of Christian, nor are we any the worse for that of *Deists*.

When men are in, and choose to live in, the earthly natural order, let them say so and do so. There is in that a standard of right by which to judge themselves, and their reward will be as their works. We find no fault; it is a matter of free choice with each individual. But for Dr. A. and Dr. B. and Dr. C. Everybody, with bishops and archbishops, to take on the additional cognomen of *Christian*, when they do not at all come up to even the *Mosaic* standard of right, even in temporal things, is a misnomer, an abuse of the Queen's English. They would still possess all the good and truth that inheres in them if they called themselves what they *really are*, "the children of this world," for it is surely "like priest, like people."

We have only to say, "Let us be what we profess to be, and profess to be what we really are," and not sail under false colors. I had far rather hear a man call himself a *Materialist* when he *really is* one, than to call himself a *Christian* when he is, to all intents and purposes, a *Materialist*.

And if those who believe in a material God and Christ, and the forgiveness of whose sins is only effected by his material blood, and whose salvation is entirely dependent upon a material book, which is their only rule and guide to a material heaven or hell, somewhere among the myriad material worlds that were created *only to give light to this material earth*, on

which they look for a material resurrection, and an endless material existence, far away from their own material heaven, if those who believe all these things, and many more equally material and absurd, are no *Materialists*, then I confess that I utterly despair of ever finding any such character.

In the God-originated cause of modern Spiritualism, I remain your sincere friend,

F. W. EVANS.

#### THE COMMUNICATION.

From E. . . . . C. . . . . to F. W. E.

The deep fountains are beginning to break up. The intellectual stores are opened. Knowledge and understanding of natural things, and of the arts and sciences, run like a mighty river whose banks are overflowing; and its current, swift and powerful, is penetrating and working its way into all ranks and circles.

Light will dispel darkness, and drive bigotry, superstition, and idolatry into the shade of oblivion. As the natural prefigures the spiritual, and is anterior thereto, it will prepare the mind for an influx of spiritual light, and stir the deep feelings of the souls of men, and open the fountains of water to purify and vivify them, that the famishing, thirsty traveler may drink and be refreshed.

Then rest not, cease not to hasten, by labor, by prayer, and toil, the good work. Awaken, by the sound of the trumpet, the latent faculties which lie dormant, and breathe the spirit of life, and arouse and kindle the spiritual flame of holy fire. Use all the means that God has placed within your reach to the accomplishing and fulfilling of his designs and purposes. He will work by means of his own choosing. He has always worked through visible agents. And when the powers of the invisible world, are moved, they act upon the outward or visible world, and are thrown into sympathy one with the other; for they are as nearly connected as the outer and inner man. Therefore, when God works, man must work also.

Never, since man was created, and laws and boundaries set for his protection, has there been a more important era than the present. And in all the dealings of God with his creature man, how kindly, like a fostering father, has he manifested his love; and how wisely hath he called, and does still continue to call, unto all, even every nation; for of one blood has he created them all, and will, without respect to rank or color, give all an invitation to drink at the wells of salvation, without money or price. Truly his love is boundless and expansive as the ocean of eternity. If he chasten, it is in love, even as a tender and loving parent would rebuke an erring child.

Oh that the children of men were wise! that they would hear and heed the gentle whisperings of the heavenly messengers that are sent unto them. And O how much easier it would be for ministering spirits to find access to them, and make truthful communications through them, if they would treat the subject with more solemnity.

We would not wish for superstitious gravity, or long and formal prayers, which have long since become a vain oblation, and loathsome in the sight of holy angels. But we do desire that a deep and solemn responsibility may be felt by every one who stands as a medium to develop new truth, and to fulfill the designs of the great Master Builder. And that there be no confounding of language like Babel-builders, there must needs be a prayerful and watchful spirit maintained, that the enemy does not sow tares among the wheat.

Let all feel a deep concern, that every transcript purporting to be from Spirits bear the impress of *truth*. True it is, that sectarian views or orthodox creeds can not satisfy the craving of those minds who are panting after truth "as the heart panteth after the water brooks."

Then let partial views and partial love fall together; false education has produced them both. Truth will stand forever, when all error will be swept away by the fan of righteousness.

Say to the pioneers in the work of Spiritualism, who fearlessly face its opponents, and encounter the frowns and scourgings of unbelievers, "You will in nowise lose your reward." Every one who, through self-sacrifice, raises a hand in defense of the work of the Spirits in this day, will be remembered according to their sincerity and reckoned with the laborers in the vineyard of the Lord; for he will prepare laborers for the seed-time and for the harvest, who will help to spread the net out of the sight of the lofty vulture, that the innocent, beautiful birds which may chance to alight thereon, may not suffer harm.

In power shall they go forth, with wisdom shall they be clad, and shall be shod with humility and peace. Many will hail their approach with gladness, as angel-messengers who bear on their wings (or purified understandings) truths which, like golden lamps, illumine the soul and guide the spirit to the bright home of the blest, where the river of love flows transparent, whereby the land and the inhabitants thereof are made free. Beautiful home! Happy rest!

In humility, I am a follower of Christ, bearing his lowly cross, and a friend to every truth-loving soul.

In love, farewell,

E. C.

#### THE CAUSE.

From the East, West, North, and South, and even from the opposite side of the great water, encouraging reports of the progress of the Spiritual unfolding are pouring in upon us. Mighty have been the strides with which this new form of supernatural influences has marched forward from the obscurity of its infant days, toward the goal of universal recognition, credence, and dominion! Five years ago the child newly born lay wrapped (rapped) in its swaddling clothes in an obscure family, in an obscure village in Western New York. But in the exuberance of its native healthfulness, and drawing from an inexhaustible fount of heavenly nourishment, it speedily attained to the stature and strength of a giant, and marching forth into a world of hostile powers, calmly trode them under its feet, and everywhere prospered and triumphed. Bigotry and sensualism joined their forces to stay its progress, and put it to an ignominious death. Time and again have their batteries, with guns loaded to the muzzle, been discharged with loud report and with supposed deadly aim at its vitals, and time and again has the proclamation been sounded through the land that the monster was slain and its body given to the beasts and birds of prey; but in the midst of these exultations, the growing giant has been seen to lift its head toweringly above the smoke of their discharging ordnance, looking serenely and pityingly down upon its impotent persecutors, and then marching sublimely forth to new conquests and to the achievement of new and more glorious purposes! Having thus waxed mightily in stature and power, it now stands with one foot upon Maine and the other upon California, while its head towers into undiscernible heights, and with the far sweep of its circling arms it scatters dewy blessings over the receptive inhabitants of all North America and those of one fourth of Europe!

O ye materialists! ye sensualists! ye bigots in theology and philosophy, and ye votaries of stagnation everywhere, look upon this majestic being, as from the heights of his celestial dignity he looks down with a benignant eye upon a groveling world which he has come to elevate and bless! Behold the light as it beams from his countenance, and read the credentials of his heavenly mission as written by God's own finger upon his brow. Observe how utterly impotent and futile is all opposition to this new messenger, and then place yourselves in the attitude of learners of new and glorious truths which he has come to proclaim, and of adaptation to a new and glorious dispensation which he has come to herald!

#### ANOTHER SKEPTIC CONVERTED.

Of the scores and hundreds who have been made skeptics by the insufficiencies of a degenerate theology, and who are now being reclaimed to an undoubting belief in the immortality of the soul, by the current Spiritual developments, the case of our correspondent, as detailed in the following letter, affords an example. Certainly the opposers of Spiritualism can not say that its tendencies are *altogether* evil, with such illustrations of its results before them. After speaking relative to some items of business, our correspondent proceeds as follows:

Fifty-six winters have passed o'er me; high time that I should have some correct ideas of the future! I have formerly been a member of a rigid orthodox church, and the profession that I observed, without the possession (i.e. Love), caused me, at length, to think and investigate for myself. By so doing, I became skeptical. I could not reconcile any theory of the popular religion of this nineteenth century to my mind, consequently I almost became a cold, lifeless Sadducee, as ninety-nine hundredths of the sectarians truly are. Still, when I explored the sublime Book of Nature, a faint hope of immortality would spring up intuitively in my mind. It was but feeble, until I obtained and perused Mr. A. J. Davis' Revelations and Great Harmonia, which very much strengthened and encouraged that hope. And now, after reading fifty numbers of your excellent paper, and obtaining the evidence of man's immortality set forth therein, my hope is confirmed, and my belief is established beyond a doubt. Death, to me, is no longer a terror. The thought of oblivion in the cold and silent grave, separated from friends, society, and intelligence, has lost all its gloom and horror; and, instead of a subject of dread and uncertainty, the future to me is now a source of hope and joy.

I have had but one opportunity of witnessing Spiritual communications, and that was at Rock Island, Illinois, some three months since. There was a traveling rapping medium there—a young lady from Ohio—and I think a reliable one. A circle was formed, and many communications were received from departed friends of persons in the circle. And to me, and about all the persons composing the circle, the communications were quite satisfactory. There could have been no collusion or deception about the transaction.

I have made a missionary of your paper, and I think it is doing much good. If we move at present, it will cause the bigoted readers to begin to think and investigate for themselves, as they have heretofore been building on others' platforms.

Respectfully, yours,  
CAMANCHE, Clinton Co., Iowa, April 23, 1853.

SINGULAR GEOLOGICAL FACT.—At Modena, in Italy, within a circle of four miles around the city, whenever the earth is dug and the workmen arrive at a distance of sixty-three feet, they come to a bed of chalk, which they bore with an auger, five feet deep. They then withdraw from the pit before the auger is removed, and upon its retraction the water bursts up with great violence, and quickly fills the well thus made; the supply of water being neither affected by rains or droughts. At the depth of fourteen feet are found the ruins of an ancient city, houses, paved streets, and mason work. Below this again is a layer of earth, and at twenty-six feet walnut trees are found entire, with leaves and walnuts upon them. At twenty-eight feet soft chalk is found, and below this vegetables and trees.

#### THE CAUSE IN MICHIGAN.

FRIEND BRITTON:

I presume you would have no objection to be informed of the movements and doings of Spiritualism in this portion of Christendom. There are a number of mediums scattered throughout the several towns in our county, though, as yet, they are but partially developed. Some, from a fear of public sentiment (which has ever been arrayed against truth, at its first dawn, either in science, ethics, discoveries, or what not, since the creation), resist the operation of the Spirits, and would suppress and destroy, if possible, the influences which, through them, as the mediums, are intended to inform man of his real nature, dignity, and destiny. Strange as it may seem, and as absurd as strange, the principal opposition comes from the members of the different churches, and their respective ministers. That the Church militant should be found opposed to *revelation*, proves how obtuse must be their diagnosis of the doctrines of their Great Leader, and their utter rejection of the knowledge "which cometh down from above," of the occupation, employments, and progress of the Church triumphant. There is an honorable and worthy exception found in the Baptist minister located in this village. He is willing to investigate before adopting or rejecting any theory, and this is all that Spiritualism or any truth requires, to receive full sanction.

How especially true is it of Spiritualism, that those who go to "scoff, remain to pray." The Methodist preachers here have delivered several discourses against it. Can not we, in the exercise of a little of that charity manifested by the Saviour of the world on the cross, put up, with him, the same prayer, "Father, forgive them, for they know not what they do." If they are what they profess to be, the Spiritual guides of the people, there can be no class of men under greater or more solemn obligations, to examine this subject. If it be a fraud, a deception, an imposition, let them explode and expose it. If it be the truth, let them receive it as such; for the truth will make them free. Let them be governed by the advice of Gamaliel, the profoundest jurist of his time, "If this work be of God, it will stand; if it be of men, it will fall," and without their aid in either case.

One of our mediums is an impressive, speaking, and writing medium, and we have a circle which meets weekly. I am often asked what good or practical utility can follow from Spiritualism, even it be true. The answer to this should be engraved on the tablet of every heart with the pen of a diamond, and written in letters of eternal sunlight on God's glorious sky. It *explodes, at a glance, the whole theory of learned Infidelity, scatters Atheism to the four winds, and establishes the sublime truth of ONE EVERLASTING and TRUE GOD*. To proclaim this TRUTH, would that I had a harp of iron, reaching from pole to pole, and strung with lightning strings! I would give its wildest minstrelsy to the wildest winds.

VERITAS.

LOSLA, Mich., May 16, 1853.

#### SPIRITUALISM ABROAD.

Hugh Doherty, one of the *Tribune's* able corps of foreign correspondents, has very partially come in contact with some Spirit-manifestations, and thus records his experience in a letter (to the *Tribune*) from London:

"Political and social questions having been discussed until all parties are, to some extent, agreed in theory at least, and legislation having actually commenced to realize the practical details of many long-vexed questions, there was a lull in public controversy, quite remarkable in contrast with the violent agitation of previous years, in all the countries of Europe, but this calm has been converted into a refreshing breeze of late, by a visit from the "spirit rappers" of America. Several "mediums" have crossed the Atlantic, and through them the spirits of Benjamin Franklin, William Penn, Thomas Jefferson, General Washington, and other renowned spirits of departed men and women, have been astonishing the world with their "communications" to mortals in the flesh. The parsons and philosophers are puzzled to account for these strange "tricks and superstitions," some believing there is something in them; others denouncing them as vile impostures. I have been to listen to the raps, but can not understand them yet. A spirit purporting to be that of my mother, who died twenty-six years ago, spelled out her Christian and her maiden name correctly; and that astonished me, and seemed to set aside all idea of imposture; but shortly afterward a spirit manifested a desire to speak to me, and gave its name as that of my friend William Henry Channing, of Boston; when I asked the date of his death, the 8th of February, 1853, was rapped out. I have since been informed that William Henry Channing is not dead at all, and on inquiring of the spirits what this meant, I was informed that the spirit which came to me was not that of my friend William Henry, but that of his uncle, and the year of his death was 1852. On inquiring how the error of date arose, I was informed that this should be explained to me on some other occasion; and now I am suspended between doubt and ignorance, awaiting the new light which is promised to explain discrepancies. I have given you my own case as a sample of what is taking place pretty generally with respect to the "spirit rappers" in England. What will come of it I can not say, but the parsons maintain already, that they are "unblessed spirits" who venture to disturb the peace of this innocent world, in order to recruit for the lower regions, which are in some danger of being depopulated by the untiring zeal and holiness of Christendom in the cause of true religion. These "spirit rappings" are opening religious controversy in the world again, and seem to announce a new religious agitation as intense as that of socialism and political reform have been since the Reformation set the spirit of religious controversy partially at rest."

#### CAN THE ELEMENTS LIE?

BY WILLIAM ALLEN.

The advocates of the electrical theory assume that the spirits can not tell that which is untrue. Upon this assumption (as collusion and trickery are out of the question) they have fled to electricity. How, or by what process they jump at so strange a conclusion, is beyond conjecture. There is not the slightest link to bind their conclusion to the premises. On the other hand, it seems to me that every fact is directly the other way.

Electricity is a natural element. Its discovery was made in its action. No one has seen it or weighed it. This action is all we know of it. It is so of any element which is invisible. Of gravitation we know nothing but its action. Of heat we discover only its action. The cause of vegetation and crystallization are also unseen. Yet it is a pleasing reflection to us all, that these elements have hitherto been perfectly true to their trust. No one dreamed that any of them had the power of falsehood. Such a discovery was reserved for the astute of this era, and amounts to this grave proposition in science, that a natural element which has hitherto manifested itself in certain well-defined modes, has obeyed the onward tendency of matter, until it has actually progressed to the dignity of a sublime ability for lying! Nay, more; the fact that an intelligent lie is produced through a table, is taken for evidence that electricity told it! Verily, if this is argument, my mind can not perceive its force. The ordinary way of accounting for new things is to apply the usual modes of investigation, and then try the results by rules of reasoning well settled. By doing so we never can ascertain that electricity can tell a lie.

Let us for a moment examine a table-falsehood. Suppose that through rapping, it is spelled out that the wife of some person in a circle is actually dead. Suppose this story to be so false that the person has never even been married, and does not marry until years after. Suppose the rapping to have been produced without the agency of any visible person. In such a state of the case a compound inquiry comes up. First, Why such a perversion of truth? Second, From what source? The latter is all I shall notice now. From what source, then, came this untruth? In settling it the well-defined modes come to our aid. When our pioneers of the wilderness came upon deserted domicils, they invariably infer that some power made them that could do just such a work. If a fire is discovered on a desolate island, giving incontrovertible evidence that it originated in design, we should be compelled to say a man had been there. It is also said that man is the only creature that is given to falsehood. If this is so, and a falsehood is actually produced, we can hardly say any thing but a man has been at the game. If the fire had the appearance of accident, or if the table instead of lying, had been consumed, electricity might have borne the imputation. That is one of its well-defined modes of action. But in the case of the fire, and in the case of the falsehood, something more than a mere frolic was manifested. There was an intelligent sentence spelled. To do that a power competent was necessary. Electricity has learned in our day to exhibit thought and design. But it has no design of its own. The telegraph is but the horse of the post-boy. The horse bears, but never makes, the dispatches. A power that can design makes the dispatches. Such a message is now presented. Where else can we find its origin but in the source to which we have ever looked, to wit, MAN. If, then, man is the only lying creature, we are forced to look into a mind of human mold to solve the mystery. This, it seems to me, is the ordinary mode of conducting such an investigation. To attribute the phenomenon of perversion to any of the elements in nature, and this too, without the slightest foundation, either in precedent or in fact, is an assumption savoring more of desperation than judgment.

In the name of all that is good, it seems to me to be sufficiently humiliating that he who calls himself the noblest work of God, can lie; but add to this confession, the asseveration of our new seances, that the instrumentalities of this universe have turned liars, and I think the infamy of our own falsehood is entirely lost in the infinitely greater blasphemy now solemnly urged by too many both of the Christian and general public. The unerring order of the elements has ever been with me matter of sincere reverence; a reverence heightened by the firm conviction that they never could swerve or yield one iota from their spheres. I should as soon expect polar cold to take its abode at the equator, or water to congeal by heat, or gravitation to decrease with the increase of magnitudes, as for electricity to tell a lie. Let any one who has been cheated into a cotton speculation by a false dispatch from Halifax, inform you whether he blames the wire or the worker. He with all his sales and dollars, or without them, is man of science enough to know that electricity does as it is made to do.

If, then, it be admitted that the elements can not design and tell a lie, and no known source can, except a mind of human mold, the next step (as collusion and trickery are supposed to be out of the question) is to search for the mind that designed and told the story. It needs but little reflection to say, it is not the mind of the person who receives the message, for he stamps it at once as a lie to himself and to his wishes. It certainly can not be in the table, for that is a mere inanimate unorganized thing. It certainly could not be in the raps or concussions, for they are simply used to indicate which letters of the alphabet are wanted. The design in the lie, and the means used to tell it, are most certainly separate. These premises, then, establish to us a human mind, not visible, designedly acting upon a table, and producing certain concussions, inducing us into a falsehood. Of the use of such a manifestation I can urge no apology, but must express my gratitude that such often occur, and, from the fact that they do occur, I draw my strongest inference that electricity is not the cause.

Of the location of this mind I know nothing, and hence can say nothing. As it is not in the body of those present, I infer it to be out of the material body.

GREAT NATURAL CURIOSITY.—At Kubbepore, near Jeal, in India, there is a cannon 213 inches long, 66 inches round the muzzle, and 18 inches round the caliber. It has five, and had originally six, equidistant rings, by which it was lifted up. This gun is called by the natives Juan Kushall, or the destroyer of life, and its casting and position are attributed to the deotas, or divinites, though its almost obliterated Persian inscriptions declare its formation by human means. But what is most extraordinary about it, is that two peepul-trees have grown both cannon and carriage into themselves. Fragments of iron, a spring, one of the linches, and part of the wood-work, protrude from between the roots and bodies of these trees, but the trees alone entirely support the gun, one of the rings of which, and half of the whole length, being completely hid between and inside their barks and trunks. A more curious sight, or a cannon more firmly fixed, though by the mere gradual growth of two trees, can not well be imagined. The Indians assert, that it was only once fired, and sent the ball twenty-four miles!



## SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, JUNE 18, 1853.

## TO CORRESPONDENTS.

"S. H." If that Address presents the subject as our correspondent intimates, we should be pleased to receive it. We can not precisely say what we should or should not like to publish, until we see the article, but presume that the address in question would be highly acceptable. Please send us a copy of the manuscript.

"To Mr. Dineen," by Mrs. E. R. B. Waldo. "There is much of truth, as well as poetry, in these lines, and the conception is wrought out with a vigorous hand. Will Mrs. Waldo accept our thanks, and favor us again? We have marked the lines for publication in the *Spiritualist*."

## SUPRA-TERRESTRIAL INFLUENCES.

The empire of being is not peopled with separate forms and distinct entities, but every thing, from the Universe to the ultimate particles of matter, and from the realms of angels and men down to the plane of the animalculæ, sustains specific relations to other objects or conditions of being. Among the unorganized elements each particle attracts other particles, and every body, from the largest orb to the smallest atom, feels and obeys the action of a universal law. The Universe, though infinitely complex, is ONE, and a mutual dependence and reciprocal action characterize all the gradations of being. Hence man, with all his boasted freedom from the dominion of outward circumstances and conditions, is dependent on all things and independent of nothing. We are influenced by every thing in being, in a degree corresponding to the nature, magnitude, and proximity of the various objects to which we stand related. Thus, under the Divine Mind, we are governed by all things, and we in turn govern all. Life, in its numberless forms and aspects, is influenced and controlled by ethereal agents whose subtle dynamics are forever veiled from mortal eyes; nor can we be absolutely independent of any thing which is essential to the perfection of the Divine economy. Other worlds may act on ours and, for aught we know, influence human life and thought. If the existence of the planet Uranus is indispensable to the equilibrium of our solar system, it is possible, at least, that it may influence us, even from the remotest point of its far-distant and almost measureless orbit. Hence there may be some elements of truth in astrology, though scientific men have treated it as the greatest of all absurdities. We can not pretend to say precisely how far the conditions of being on earth are liable to be determined by supra-terrestrial causes. A late writer, of some eminence, in treating this subject, says:

"It is admitted on all hands, that the heavenly bodies determine our physical condition. The obliquity of the ecliptic, the precession of the equinoxes, the progressive motion of the apses, the mutation of the earth's axis, may be mere sounds to most ears, but, understood or not, they stand for facts, the influence of which is felt by all. Whether a man shall be four or six feet high, whether he shall be, in strictness of language, a rational being or a mere slave of his passions, may depend upon the latitude in which he happens to be born. Not only the plague, the yellow fever, the malaria, the sirocco, and east wind, are determined by geographical limits, but also, to a greater or less degree, moral and political diseases, the contagion of licentiousness, and the storms of the passions. The physical man and the moral man are united by the closest communication and sympathy."

"It will not be denied that whatever belongs to soil and climate, to scenery, to animal and vegetable productions, to the air we breathe and the light by which we see, is derived more or less directly from celestial influences."

And if all animal and vegetable life is thus dependent on the existence of remote objects and invisible principles, so that not even a blade of grass springs out of the earth without the action of the hidden laws of life, and an influence which emanates from the sun, who will have the presumption to say that other planets and systems, and the spiritual elements and beings which belong to those worlds, may not act on the mysterious powers of the life that is in us? Those spheres, and all the powers that belong to them, and the inhabitants of the whole Spiritual World, are said to be too remote to influence human thought, action, or destiny, in any appreciable degree, or, indeed, in any degree whatever. Thus do our material philosophers accept the greater marvel and reject the less; reject it, too, on the ground of its intrinsic incredibility. For that the human mind should be receptive of an influence emanating from foreign objects and invisible sources, is far less a matter of astonishment, inasmuch as the powers and susceptibilities of mind are greater than those of inferior natures. Modern materialists insist that we are going far from home, whenever we refer any of the more remarkable functions of the human mind to Celestial or Spiritual influence, though the powers who exert that influence may be supposed to exist in our very midst. They do not hesitate to travel millions of miles—to the distant center of our system—to find the subtle element necessary to the growth of a cabbage, and yet they deny to man the slightest susceptibility to the Spiritual powers of other worlds, notwithstanding the noblest faculties of the human intelligence perpetually point upward to the Heavens.

If the Divine Spirit fills Immensity, and every created thing forms part of the great Whole, no specific form of being can be disintegrated or separated from its connection with the Universal Life. Hence no object in nature can be removed from the presence and influence of Spirit, and least of all can man be insensible to the Spiritual and the Divine, so long as his nature is the immortal index to the attributes of the Godhead!

\* Blake's Ency. Art. Astralogy.

## THE LATEST MIRACLE.

Those who denounce the editor of the *Tribune* for his "isms," may do much for truth and humanity, and not a little for conscience sake, by giving him credit for his exalted sense of justice, and for one half his personal sacrifices, for what he believes to be the right. Among the editors who are accustomed to abuse Mr. Greeley, there are several who might render their own salvation much more secure by imitating, as far as they may be capable, his noble and beneficent deeds, an example of which we find recorded in the following paragraph, extracted from the *Manchester Mirror*:

"HORACE GREELEY was born in Amherst, New Hampshire. His father was quite poor, and died, I believe, when Horace was but two or three years of age. Within the last year he has paid a debt which his father contracted, with compound interest. The old man to whom he paid it resides in Amherst. The original debt was less than \$100, and the payment between \$700 and \$800. How many sons, in or out of New Hampshire, would have done this? Or how many will ever forget such honor to a father?"

## TOWN AND COUNTRY.

What eye can fail of being delighted, what heart fail of being inspired, by the beautiful face Summer-Nature wears in the country, on every side! The dweller in the country enjoys the glories of the year. No matter how humble his rank and fortune among his fellows, he is as rich in the possession and enjoyment of the beautiful around him as the king and around him on the earth, as though his acres were countless and his treasures untold. No covetous, monopolist hand can veil the splendors of the universe from his gaze. For him the sun shines, the showers fall, the dews gather and exhale, the buds expand into blossom, the air murmurs, the waters glisten, and the birds sing. Fragrance and melody are round about him as a heavenly garment. God has provided that he may enjoy the visible and the soul of Nature, whether he be the tenant of a cabin or a palace.

In the country, away from the pent-up cities, and from the blighting spirit of fierce, selfish, and contentious trade, man can best see and know how bountifully God has provided for him, as for all; can best realize that the difference of men's estates do not arise from the disposition of Providence, but rather from the craft and covetousness of man. The country, bearing all over its bosom waving grain-fields, orchards, "green pastures," spicy shrubs, and odorous flowers, and flocks and herds, is eloquent with the plenty God has bestowed on man, if he would but sow and reap, and divide his store as beneficently as it is given to him. In the city and mart, art and artifice have despoiled all this beauty and glory—all these signs of impartial Providence, and written in place thereof:—"Here is man's world—the Town."

Who can doubt that the truest life is to live in the country? To live out amid the fields and flowers, where the air is always balmy and fresh; where Nature is never niggard of music and beauty; where valleys and hills, yielding to the hand of brave, happy toil, refuse no blessing the earth can give. Out in the country, where the seasons are not lost; where Spring, and Summer, and Autumn, and Winter have each a distinctive garb, and each brings its labors and its sports. Man may see fewer faces of men there; may find less of feverish excitement, and hypocrisy, and chicane; but where else can he see and find so much to feed the springs of sensitive, intelligent beings, so much to purify, refine, and exalt the brain and heart. What spot, bounded only by the horizon, so fair for the innocent years of childhood; so charming to youth; so consoling in its repose for wearied manhood, or so beautiful for the gathering, like a ripe, golden sheaf of old age!

The town is but a place of business. Its spirit is wearying and withering to all the generous instincts and emotions of man's heart and soul. Man is consumed and lost in its rushing currents. Its cradle rocks there to a discordant jar; his youth is jostled and despoiled of its bloom; his manhood is overborne and palsied, and if, at last, he finds a grave there, careless feet perpetually tread on his ashes. The country, alone, has the spirit to preserve and culture whatever is most beautiful in man. Man in the country, occupied with honest, peaceful pursuits and meditations, is the happy man—the true man. He lives all his days in the very presence of his Maker, and of beauties and enjoyments which no human art can equal, no fortune nor excitement supplant.

## NOTES OF PROGRESS.

From communications from different sections of the country which are, from time to time, given in our columns, our readers may obtain a general idea of the onward progress of the new unfolding; but we presume that a brief digest of sayings, doings, new facts, new phenomena, and new developments, as connected with the Spiritual movement, in this and other countries, will occasionally be acceptable. We have, this week, to submit the following:

CURES BY SPIRITUAL INFLUENCE.—Mr. Charles C. York, writing to the Boston *New Era*, relates that he was directed by a Spirit to place his hand upon a cancer with which a lady was severely afflicted, with a promise that if she would have faith in God, she should be cured. This communication was given in the absence of the lady, who, when the matter was mentioned to her, readily consented that the experiment should be tried. Mr. York therefore proceeded, under Spiritual influence, to lay his hand upon the diseased place on the lady's face. The cancer afterward gradually diminished in size, and at the end of three months had wholly disappeared. In the same communication, Mr. York also gives an account of a diagnosis and prescription, given through him by Spirits, for a boy thought to be incurably diseased. The diagnosis, though given in the boy's absence, proved entirely correct, and, under the prescription given, he rapidly recovered.

NEW PHENOMENA.—Among the new phases of Spiritual phenomena, which have recently developed themselves, is that consisting in the illumination of bottles of water by Spirit-influence in a dark room, the light from the water being sufficiently strong to enable persons to discern objects in the room, and changing to any color requested by the spectator. A further account of this phenomenon, as given by a correspondent, will be found in another column.

ANOTHER.—Mr. H. H. Hall, writing to the *New Era*, states the fact, that a long magnetic needle was made by Spirit-influence to freely traverse a disk, on whose circular rim the letters of the alphabet had been written. By this means communications had been spelled out. This occurred at a circle in Philadelphia. We have learned that a similar contrivance by the Spirits is in process of development in the hands of two or three other human agents, but that it has not, in either instance, yet been perfected. The spirit of Franklin, we believe, purports, in each of these cases, to be the inventor of this new method of demonstrating Spiritual presence and intelligence.

TABLE MOVING IN FRANCE.—Under date of May 9th the *Tribune's* Paris correspondent, in giving a summary of passing events, speaks as follows:

"The moving of tables by imposition of hands, which has been amusement or a mystery common enough in America for the last three years, first excited attention in Germany within a few months, and in France within a few weeks from the present date. Now this phenomenon is reproducing itself with wonderful vivacity in Paris and the provinces. It is all the go with the *meubles*, or moveables, as they are fitly named, of this unstable people. The method of developing the latent St. Vitus' dance that seems to reside in all table-legs, is of the simplest. A number of persons, in proportion to the size of the subject, form a circle about it. It is indifferent to the effect whether they are believers or unbelievers in their own influence, whether they are simple laymen or learned clerics, political 'Facing-both-ways,' human heliostopes always turning to the rising sun of power, or consistent men. They lay their hands on the table, which, after an imposition of from ten to thirty minutes' duration, begins to wriggle, then to hoist a leg or two, then to lead off a reeling dance about the room, with the circle of operators for partners. Such are the leading features of experiments now daily reported in the newspapers. Many laugh at all this; some believe; scientific assistants look grave and

keep their own counsel, unable to explain, unwilling to confess ignorance of the cause of the phenomenon.

The following also is related as a specimen of occurrences now common in Paris and other parts of France. Concerning the speculation which refers the phenomenon exclusively to electricity or magnetism, our readers of course will form their own conclusions:

"M. Liroux, one of the writers of the *Constitutionnel*, publishes a feuilleton in that journal, in which he gives an account of an experiment of animal magnetism, performed with perfect success on Friday last by four gentlemen—M. Emile Augier, M. Baroche, Jr., M. Guezard, and M. Rizza-Bey of the Ottoman Embassy. These gentlemen formed the electric chain with their hands laid tightly on the brim of a hat, and in a few minutes it began to turn, at first slightly, but soon afterward with such rapidity that they had some difficulty in keeping their hands on the brim. The experiment was repeated with equal success by other persons who were in the room, and it was noticed that the hat turned to the right or to the left, according as the fingers of the operators were placed. If any person not forming part of this chain touched the shoulder of one of the operators, the movement of the hat ceased—another direction being thus given to the electric fluid."

IN GERMANY the table-moving phenomenon has been undergoing a series of careful observations and experiments by the younger Carus, son of the learned Professor Carus of Dresden, and the results, as published to the world, are certified by his father. The only conclusion to which they have thus far arrived upon the matter, is expressed as follows:

"The phenomenon, however, that the reciprocal nervous influence of a chain of several persons, can set a wooden plate moving in precisely the same manner as a copper plate is effected by magnetism and galvanism, is, at all events, a very remarkable addition to our knowledge of the reciprocal nervous influence, and accordingly is one of the most important chapters in physiology in general, and deserves, in the very highest degree, further observation and experiment."

## STRIKING ILLUSTRATION OF PSYCHOMETRY.

The following analysis of the character of the great Hungarian, which we find in the *Hartford Times*, affords a most convincing proof of Mrs. Mettler's extraordinary powers. We think it will be difficult to find a more remarkable psychometrical delineation of the character of any man. The wise and prudent profit by these developments, while those who believe nothing new and reject nothing old, will, probably, conclude that the whole thing is a fabrication, or perhaps that Mrs. Mettler is bewitched:

TO THE EDITOR:

A friend has placed in my hands the following psychometrical portrait of Louis Kossuth, as delineated by Mrs. Mettler, the Clairvoyant, of this city. The impressions felt by Mrs. Mettler were derived from a letter written by Kossuth when in St. Louis, to Judge Edmonds of New York. It was handed to her in a brief envelope, under circumstances which precluded the possibility of her having the slightest suspicion of who the writer was, as can be attested by several gentlemen of this city who were present. This *soul-reading* is done in the natural or ordinary state of the person reading, by merely placing the letter against the forehead.

The first few lines are passing impressions received before entering fully into the sphere of the writer.

HARTFORD, May 21, 1853.

## THE CHARACTER.

"This person must feel exhausted, as this is the feeling produced upon me. I feel like sighing. I am oppressed for breath, and feel like fainting from exhaustion. Must I give way to my feelings? ['Yes.'] Then my hands and arms must be raised; there must be a waving first of one hand and then of the other. This person *gesticulates* like one speaking to a crowd. Who can it be? What does it mean? I feel much exhausted after these exertions. — Now the character presents itself more clearly.

"This must be a gentleman, possessing the most extensive gifts of oratory and intelligence, with a most massive brain and intellect. The head at times seems almost ready to burst with the ideas which flow through the mind.

"Intuition must be the great governing principle with this individual. The character is marked for spiritual predominance. There are no bounds to his calculation, and no one thing too great for him to undertake. His perception seems to lead him almost, if not entirely, beyond every other mind; calculating with almost a certainty the end from the beginning. "This must be a person whose knowledge is truly astonishing. It must be a mind that is naturally educated, not governed by knowledge obtained from books or the opinions of others. He forms his own conclusions: is extremely firm and fixed in his own opinions; never seems to waver or to turn from what he conceives to be right.

"This person possesses unbounded benevolence, and he can not rest contented in being blessed himself, but his great aim and object seems to be the redemption of his fellow-men. He feels that all must partake of the great bounty and blessing of liberty. If he has but one morsel, it must be shared by others before his mind would rest contented.

"His powers of concentration are truly remarkable. "He has large cautiousness, but there is no timidity about him.

"His combativeness is large, and he would exhibit this quality in defense of self, family, and country.

"He is a person that would win all hearts to him; and no one can see him or become acquainted with him in the least, without feeling an attachment which it would be almost impossible to sever.

"I have never before felt such a mind. At times I feel as though I was almost lifted from the earth; as if I could not be caught else but spirit! Words seem to flow into my mouth in such a manner and so rapidly that my tongue can scarcely express what I feel and desire to speak. It seems at times as if I were appealing to the sympathies of those around me; then, again, I feel a boldness and a consciousness of right that would make me face a whole nation in defense of the truth, and all opposition would sink into nothingness before me. I seem to be supported and sustained by a constant influx of spiritual strength, which enables me to speak in a manner that not only astonishes myself, but all who hear me.

"This must be a great statesman. All common affairs of life are nothing compared with the great end which he is struggling to accomplish.

"This man can not be sectarian or party-bound. He is determined to throw off all shackles from himself and his country. Freedom of thought, speech, and action, is his motto. He is untiring in his exertions, and must be self-forgetful. He appears to be spending his life for a cause most dear to his heart; and this cause must be liberty! In his labors he is fast exhausting his physical strength, and were it not that he is sustained by spiritual influence he could not last long.

"I should never tire in sympathizing with, and contemplating, this remarkable man. His sphere is most delightful—who can it be?"

[It may be proper to state that the letter from which these impressions flowed was penned by Kossuth immediately after the close of one of his most eloquent and self-exhausting speeches to a multitude in St. Louis. The language of Mrs. Mettler was noted down as fast as delivered, and is correct as above given.]

## THE CAUSE IN LONDON.

It affords us great pleasure to announce the appearance, on this side of the Atlantic, of the first number of the *Spirit World*, published in London, William R. Hayden, Esq., formerly of the *Star Spangled Banner*, editor and proprietor. This paper, as the title implies, is "devoted to the modern Spiritual Manifestations," and Mr. Hayden, from his familiarity with the general subject, and his former editorial experience in this country, is well qualified to make an interesting journal. He has our earnest prayers for his success and usefulness in the great field of his labors.

The contents of the initial number of the *London Spirit World*, are highly interesting and eminently free from any tendency to fanaticism—we except, if the reader shall so decide, our letter to Dr. Richmond, on the WRITTEN COMMUNICATIONS OF SPIRITS, which is reprinted entire in this number. The leading paper, in the issue before us, is a stringent review, by the editor, of an article which appeared in the April number of the *Zoist*. The magazine referred to is supposed to be the property of Dr. John Elliotson. This gentleman had been kindly entertained by Mr. and Mrs. Hayden, and in return he attempted to excite suspicion against them, if, indeed, the article in the *Zoist* emanated from him.

Dr. Ashburner vindicates the claims of Mrs. Hayden in a frank and manly spirit, which we greatly admire. The Doctor is no timid time-server, and his vigorous pen will render efficient service in the Spiritual cause, while it may prove a scourge to those craven souls who disguise themselves, that they may escape responsibility while they disguise themselves, at an amiable and high-minded woman. We copy the following from the *Spirit World*:

Extract of a letter, by Dr. Ashburner, to the editor of the "Leader," which appeared in its columns of the 19th March.

I declare to you that Mrs. Hayden is no impostor, and he who has the daring to come to an opposite conclusion must do so at the peril of his character for truth! I defy Mr. Lewes, or any one else, to prove the acts of imposition or fraud in the phenomena that require the presence of such a medium as Mrs. Hayden for their development. I have calmly, deliberately, and very cautiously studied this subject. It may please superficial thinkers to treat it as they long treated mesmerism and clairvoyance. The fire from the *Zoist*, the researches of the Baron von Reichenbach, Mr. Rutter's important discovery of the magnetoscope, have settled, for posterity, the questions scouted by the twaddling physiologists of this generation. A battle is to be fought for the new manifestations. I have no hesitation in saying that, much as I have seen of mesmerism and of clairvoyance—grands as were my anticipations of the vast amount of good to accrue to the human race, in mental and physical improvement, from the expansion given to them by the cultivation of their extensive relations—all sinks into shade and comparative insignificance, in the contemplation of these consequences which must result from the Spirit-manifestations. I am not now to express an opinion on the magnetic origin or analogies of the phenomena: I have to declare my opinion on their genuine character, which I do unreservedly. However astounding may be the fact, I am clear that we have the power of communicating with intelligences, only magnetically present, unseen by us, who are capable of expressing thoughts full of the tenderest sympathy, redolent of the highest and purest love, and occasionally conveying, through accents of displeasure, the most awful lessons of sublime morality. This is a very serious truth, and must and will force its way. Animal magnetism and its consequences appeared marvelous to petty minds. The Spirit-manifestations have, in the last three weeks, produced miracles, and many more will ere long, astound the would-be-considered philosophers, who may continue to deny and sneer at the most obvious facts.

I am, sir, your obedient servant,

JOHN ASHBURNER.

YORK PLACE, March 14, 1853.

We make room for another extract.

The following letter is from Sir Charles E. Isham, Lamport Hall, Northampton. It speaks for itself and shows that the writer, when once convinced of the truth of these beautiful phenomena, does not hesitate to give his testimony to the world, heedless alike of its opinion, or the scoffs and jeers of those who cry humbug to whatever they can not or will not understand.

LAMPORT HALL, March 25, 1853.

MY DEAR MADAM:

I have great pleasure in informing you that upon my return to Lamport, and following the directions concerning the circle given me by my Spirit friends through your mediumship, on the 3d instant, not only myself but nine persons with me were enabled distinctly to hear sounds similar to those produced in your presence. They were considerably fainter, but no less unmistakable. The same peculiar taps which, upon a former occasion, drew forth from you an expression of admiration, and a remark so just as to your supposition concerning the nature of the individual, when personified in the flesh, we distinctly heard, but upon no occasion did the sounds exhibit that intelligence which is so wonderfully manifested in your presence. The Spirit, or Spirits, were either unwilling or unable to give an answer to any one question; but such facts may be attributed to our now having at present attained that peculiar state of Spiritual development essential for the unbiased expression of those sentiments they upon former occasions so freely indulged me with.

Three others of the party, besides myself, were also found sufficient to elicit them, each one alone, and one of them, I hear, has since transferred it to a fourth.

With myself, and, I believe, with all of us, they almost entirely ceased after about the fifth day, which fact may, perhaps, be explained either by the faculty imparted to me from yourself by that time having become expended, or in consequence of the Spirits being aware of our imperfections, deeming it useless to continue their manifestations, until they have gained a more complete control over the medium through which they operate in us. They, considering they have already given, not only sufficient evidence of their readiness to accede to all reasonable requests, but encouragement to continue seeking a further development of the necessary qualifications for a useful application of the faculty.

I hope, however, to be fortunate enough to find you at home upon an early occasion, that I may have an opportunity of receiving further instructions, in the hope of becoming, at some future time, an established medium.

The first, if I may so term it, mechanical manifestation of Spirits which has occurred to me, independent of your presence, I will now narrate, and, as such facts, if described at all, should be done with all full particulars, you must excuse me trespassing a few minutes upon your time, since it is so great a pleasure communicating to those who can receive them—truths, strange to say, it is usually the fashion of the world to treat with scorn. After I saw you last in town, I procured some additional works on Spirit Manifestations, and the day following returned with them to Lamport. The books were placed upon the table, but one of the party taking up one of them, and reading an isolated passage out of it, and thereupon charging the Spirits with blasphemy, I, on the next day, without having expressed to any person my intentions, proceeded to remove them, and wishing to make them doubly secure from the expression of public opinion, determined to lock them up in a book-case in my own room. To it no person but myself can gain access, and which had not been opened for six months or more, but not having the key at hand, I placed them in a bureau underneath the book-case, which answered the purpose tolerably, but not altogether. I returned to the room in four hours' time, and discovered the double doors of the book-case, one standing half open, and the other ajar! Not unlocked, but the bolt drawn, and which being accomplished, a slight push from the inside would have opened. I therefore made use of the admonition, and removed the books into it.

To those who would say that the book-case had never been securely bolted, I can do no more than affirm, most positively, that it always had been, and granting for a moment that it had not, the unusual character of the fact is little diminished, inasmuch as it opened at the required time, and was never known to possess a similar propensity before. I will conclude in the expression of a hope, that circumstances of the like nature may sooner or later become of such ordinary occurrence to all who wish their minds to be elevated by them, as to be found needless of record. And the sooner we believe such facts to be possible, the sooner will they generally appear among us.

Believe me, my dear madam, most sincerely yours,

CHARLES E. ISHAM.

Will Mr. Hayden send us three copies of the *Spirit World*, and we will reciprocate the favor!

## A NUT FOR DR. RICHMOND TO CRACK.

We venture to vouch for the truth of the statement contained in the following letter. B. is a gentleman of superior intelligence and scrupulous veracity, and the persons who accompanied him are also close observers.—Ed.

MR. EDITOR:

Not long ago, in company with a party of gentlemen from this city, I visited the house of Mr. Hiram Wells, in Bloomfield, for the purpose of witnessing what are termed "speaking" manifestations of the Spirits in foreign tongues, through a boy twelve years old, a son of Mr. Wells. In this object we were disappointed, but the privilege was given us of seeing another and unexpected phase of the manifestations through Mr. Wells' daughter, a little child of only six years of age. The invisibles spelled out to us, by the alphabet, to "get a rope." This request being complied with, they next asked us to tie the rope around the table, attach a pair of steelyards to a pole, and weigh the table. A stout hickory pole was accordingly procured, to which we attached a large pair of steelyards. It was then placed across the shoulders of two of the stoutest men in the room, and the table suspended from the hooks of the steelyards. It was found, upon careful trial, to weigh just thirty-five pounds. The steelyards were made to weigh about sixty pounds. It was then intimated to us that the weight of the table would be materially increased by invisible means. We accordingly drew back and no one touched the table but the child-medium, who placed her hand upon the edge. In an instant the table began visibly to descend, with a straining, cracking noise, and the steelyards soon showed an increase in the weight of the table, to the full extent of their capacity; or an addition of twenty-five pounds. The weight continuing to increase, the rope finally broke, letting the table down to the floor!

Apparently not satisfied with this exhibition of their power, the invisible intelligences who had made it requested us to "get another rope." We did so, and the experiment was repeated with precisely the same result as at first, with this exception: before the second rope broke, the tough iron hooks of the steelyards were straightened out, and one of them split lengthwise in the middle, with the tremendous force applied to the table! The situation of the men, whose shoulders sustained the pole to which the table was attached, was (as you may well suppose) rendered somewhat uncomfortable by the increased weight which was brought to bear upon them.

It was found by other experiments that about the same degree of force could be applied to the table if the medium placed her hand against the under side of the table-leaf instead of putting it upon the table; thus demonstrating that muscular strength had nothing to do with the effect exhibited. During a part of the exhibition one or two of the spectators lightly laid their hands for a moment upon the table to ascertain the nature of the force which was being applied; but we are all ready to aver that not a pound's weight of muscular strength was employed in the production of the phenomenon. As for the child herself, it is of course apparent that she could not have exerted sufficient strength to accomplish these results, even if we admit that she was successfully deceiving us before our eyes, in open daylight, and trying her best to break down the table.

These facts can be abundantly verified, if necessary. There were six of us present (all living in this city) besides the family of Mr. Wells. Moreover, four of those who went with me were unbelievers in the manifestations.

Here, then, is a mechanical test, a phenomenon palpably without the pale of any of those influences attributed variously to "Clairvoyance," "Magnetism," "Will-force," or even the redoubtable "Od" itself, in spite of its Protean capacity of assuming all sorts of wonderful modes of manifestation. Now will Dr. Richmond tell me, and your readers, what produced the increased weight of that table?

Yours, for the truth,

B.

HARTFORD, June 3, 1853.

## PROVERBS, BOOKS, OPINIONS.

We desire to invite the attention of our readers to the PROVERBS which have appeared in the late numbers of the *Telegraph*, written by Brother Hammond while under spiritual influence. In our judgment they are among the very best things which have appeared of late claiming a Spiritual origin.

None of our readers should lose sight of the fact, that we have just issued a new work, written by the hand of Brother Hammond. This work is thought by many to surpass in interest either of the preceding volumes which have emanated from the same source.

A friend, well known in literary circles and distinguished for his poetic genius, has furnished us the subjoined notice of the book:

PHILOSOPHY OF THE SPIRIT-WORLD: communicated by Spirits, through the mediumship of Rev. Charles Hammond. New-York: Partridge & Brittan, Publishers.

That books should appear, purporting to be written by disembodied intelligences, may be very astonishing to minds of a certain order of development; but to another order of minds it would be much more astonishing if books were not so written. Thus the inhabitants of the earth are likely to be divided upon this question, but upon which side-time will show—the majority remains to be known. With those who recognize the laws of Nature, now freshly and forcibly at work for the elevation of the human race, it is important to know what works are written in wisdom. We would contend that all books are, as each author lends his influence, to a certain degree, toward exciting the mental faculties of his reader. Hence the works of the "medium" under review, though of a remarkable kind and unsatisfactory to many minds, are not without their uses. They have their offices to perform in the discipline of the time.

The present work by Mr. Hammond is of a higher stamp. It is philosophical. It contains more truths in mental science than can be obtained in works of professors who have devoted their lives to the investigations of the operations of mind. It proposes reforms which may seem Utopian to the faithless, but we do not doubt that the day is not far distant when they will be seen in the results which gradually will be unfolded in this country. Every page of this work is full of valuable suggestions and manly thoughts. A spirit of wisdom animates its pages, and the circulation of the work among the masses will hasten on the "good time coming," that the thinking portion of the community plainly see and know is near at hand. Let each reader set out his own individual thoughts and work as he thinks, and this book will be speedily recognized as prophetic.

Brother Mantz, editor of *Light from the Spirit-world*, in a notice of the same book, says:

We have read it with much profit and satisfaction, and can freely recommend it as among the most lofty and useful works of our Spiritual Library. It is the third volume from Brother Hammond, and is, in our opinion, the brightest light yet attracted to earth through his mediumship.

ED. If any of our readers have omitted to peruse the interesting article from Dr. Buchanan, published on the first page of our last issue, they will find occasion to thank us for calling their attention to it. Dr. B. is an earnest reformer, and his ideas are expressed with great clearness and philosophical precision.



# SPIRITUAL TELEGRAPH.

Ellen Ellis, at Beaumaris, in Anglesy, Wales, aged 72, was brought to bed May 10th, 1776. She had been married forty-six years, and her eldest child was 45 years old. She had not had a child for twenty-five years before.



## Interesting Miscellany.

### MY MOTHER.

BY N. P. WILLIS.

My mother's voice! How often creeps  
Its cadence on my lonely hours,  
Like healing on the wings of sleep,  
Or dew on the unconscious flowers.  
I might forget her melting prayer,  
While "wondering pleasures" madly fly;  
But in the still, unbroken air  
Her gentle tones come stealing by;  
And years of sin and manhood flee,  
And leave me at my mother's knee.

I have been out at eventide,  
Beneath a moonlit sky of spring,  
When earth was garmented like a bride,  
And night had on her silver wing;  
When bursting buds and dewy grass,  
And waters leaping to the light,  
And all that make the pulses pass  
With wilder fleetness, thronged the night;  
When all was beauty, then have I,  
With friends on whom my love is flung,  
Like myrrh on winds of Araby,  
Gazed on where evening's lamp is hung.

And when the beautiful Spirit there  
Flung over all its golden chain,  
My mother's voice came on the air,  
Like the light dropping of the rain;  
And, resting on some silver star,  
The Spirit of a benediction,  
I've poured a deep and fervent prayer,  
That our eternity might be—  
To rise in heaven, like stars by night,  
And tread a living path of light.

### HYMN TO THE NIGHT.

BY H. W. LONGFELLOW.

I heard the trailing garments of the night  
Sweep through her marble halls!  
I saw her sable skirts all fringed with light  
From the celestial walls!

I felt her presence, by its spell of might,  
Stoop o'er me from above;  
The calm, majestic presence of the night,  
As of one I love.

I heard the sounds of sorrow and delight,  
The manifold, soft chimes,  
That fill the haunted chambers of the night,  
Like some old poet's rhymes.

From the cool cisterns of the midnight air  
My spirit drank repose;  
The fountain of perpetual peace flows there—  
From those deep cisterns flows.

O, holy night! from thee I learn to bear  
What man has borne before!  
Thou layest thy fingers on the lips of care,  
And they complain no more.

Peace! Peace! Orestes-like I breathe this prayer!  
Descend with broad-winged light,  
The welcome, the thrice-prayed-for, most fair,  
The best beloved Night!

### ANGELS AND SPIRITS.

BY THE AUTHOR OF THE "WHITE DOVE."

We copy the following article from the *Whig State Journal*, published at Harrisburg, Pa. The writer appears to be soundly orthodox, according to the popular standards (if we except his faith in the present ministry of Spirits), and while his conclusions are manifestly embarrassed by preconceived opinions, we think the article will interest our readers and exert a favorable influence.

The Bible is the most wonderful of books, in its adaptation to the exigencies of all times, and the individual wants of the human mind. At the present day, when a morbid excitement exists, in wandering minds, with regard to Spiritual manifestations, and a thirst for the marvels and wondrous revelations of another life, how satisfactory it is to turn to the Divine Word with a full assurance of its truth, and slake this thirst of the mind at a pure fountain. What beautiful stories of Spiritual manifestations are everywhere found in the sacred record; and who can doubt, after reading them, that Angels and Spirits are our constant attendants, interested in all of our states and conditions, possessed of warm and active sympathies, which they exercise in the most effective ways, even when we are wholly unconscious of their presence! This comforting fact was revealed to the early Christians in the most palpable and tangible manner; and no one can doubt it, who accepts the testimony of the Apostles. For instance: "Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And behold the Angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, 'Arise up quickly.' And his chains fell off from his hands. And the angel said unto him, 'Gird thyself, and bind on thy sandals;' and so he did. And he saith unto him, 'Cast thy garment about thee, and follow me.' And he went out, and followed him, and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and second ward, they came unto the iron gate that leadeth unto the city, which opened to them of its own accord; and they went out, and passed on through one street; and forthwith the angel departed from him."

Who can read this narration, and doubt that angels can act upon matter? Or that they bend their high intelligence, through love, to the trivial wants and necessities of our outer life? It seems very wonderful that so powerful an angel, whose mere presence filled the dark prison with light, should bid Peter gird himself, and bind on his sandals, and cast his garment about him, and even Peter thought it a dream or vision; but the ponderous iron gate, that had opened before the will of his bright attendant, and the free, open street in which he found himself, were tangible proofs of the material actuality of his experience.

And yet the angel could not have been in a material body. Had he been thus subject to the laws of matter, the iron gate would have been to him impassable and impenetrable. He was acting from a higher and more potent sphere of existence upon matter. And this narration is a wonderful revelation of the powers of the Spiritual corporeity. The angel was in a human form, and so like to a man in his sympathies, that he remembered that Peter would need his sandals and outer garment in the street. And yet his connection with the material body of Peter must have been through the Spirit of Peter. Like as a man walks in his sleep must have been walked forth from the prison—in a state of Spiritual wakefulness and in a bodily unconsciousness—but suddenly the body ceases to sleep, and lo! the angel is no longer seen; and Peter finds himself, not chained in the prison, between two soldiers, but free in the open street, and goes to seek his friends. The lovers of the marvelous surely have food for wonder in this account, and they would find many such in the Acts of the Apostles.

And that the Spirit of man may have consciousness in scenes and places where his body is not, is abundantly proved in the account of Philip, who discoursed with the eunuch who was traveling on the road from Jerusalem to Gaza. But "when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing. But Philip was found at Azotus."

It must have been that the Spirit of Philip was brought into a state of conscious intercourse with the Spirit of the eunuch. And this is a revelation fraught with the most consoling and beautiful truths. How often, when we yearn for an understanding of what we read in the Divine Word, it may be that a bright angel, or a wise man, approaches us in the Spirit, and guides us into perceptions of the truth as it is in Jesus, while we remain unconscious in the body of our delightful companionship. And we have yet a higher proof that the Spirit, clothed in materiality, may

take cognizance of things without the sphere of its material senses. When our blessed Lord walked the earth, "a man of sorrows and acquainted with grief," He saw that Nathaniel prayed under the fig-tree, when as yet he had not approached within the range of His material vision. And in many other instances He revealed this power of discerning spiritually that which the laws of matter prevented His discerning materially. Indeed, through the whole of the New Testament runs this revelation, that man, as a Spirit, possesses powers far superior to those with which he is endowed through his material organization. The angels that were seen by the woman at the sepulcher, had rolled the stone away from its mouth (which seemed immovable to the women), by the mere force of their will. And what a beautiful revelation are these angels in human forms! and "clothed in shining garments!"

How perfectly they set at naught the vague theory that the Spirit of man is a vapor of ether, floating in space, without form or vitality, awaiting its final reunion with matter! How is it possible for this supposition to stand in the light of the Bible! How can we read of the resurrection of the Lord, who, after death, appeared as a man—endowed with the same beautiful sympathies—the same identity of individuality—and yet doubt that we shall live the self-same men, our identity perfectly apparent to our own consciousness, and to the consciousness of our associates! And how clear and beautiful grows this question of Spiritual intercourse, in the light of our Lord's life upon the earth! That He was in a conscious association with beings not of this world, is apparent through his whole history, and was foreseen from the beginning, for David declared that "He shall give His angels charge over thee." And the disciples also perceived, in His great earthly temptations, that "angels ministered unto Him;" and He promised to guileless hearts that they should "see the heavens open, and the angels of God ascending and descending upon the Son of Man." Thus man, as may be seen when he is in a state of full and perfect order, may be conscious in that "kingdom of heaven" that is within him.

But the Divine Word is not without its warning voice to those who heedlessly, in a state of self-will, force themselves by abnormal means into this state of consciousness.

The woman of Endor, who was possessed of a familiar Spirit, by whom she was enabled to communicate through thought, or Spiritual presence, with Samuel, produced no good effect upon Saul, when she acted as his medium in bringing him into communication with Samuel. Saul, by evil of life, had been cut off from influx with God and the angels, but from his own self-will he determined to reopen this communication through means external to his own existence. And no one can read the history of his interview without feeling that he committed a sin. But in those narrations of angels (who were commissioned of God) speaking to men, a feeling of blessedness pervades the mind. Who can not read with delight of Mary, when the angel came unto her, and said, "Hail! thou that art highly favored, the Lord is with thee!"

And in the narration immediately preceding this, Zacharias "saw an angel of the Lord standing on the right hand of the altar of incense," and the "angel said unto him, 'I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings.'"

There is something joy-giving in imagining the presence of these bright and beautiful messengers of Heaven, and they seem to open to us a world of such bright existences—existences of far more actuality and power than the clay-molds we see moving around us. And it is not good that we should ignore the Spirit-world and its manifestations. We shrink with disgust and aversion from those profane mediums who would wrest from man the foundation of his belief in the holy Word of God, who deny the divinity of the Lord Jesus Christ, and seek to flood the world with a false and demoralizing philosophy. But these things grow out of the very nature of man. In this world, we see the good fall into natural associations with the good, and the evil with the evil. And in our spiritual life, also, "like must seek its like." If, then, a bad man, one who does not implicitly believe the sanctities of the Divine Word, and acknowledge Christ as his God, should, by his own act, force himself into a state of spiritual consciousness, by himself inducing certain mental states, or by mesmeric influences inducing an outer unconsciousness, how naturally, and as a necessary consequence, he should find himself associated with beings of like thoughts and feelings, and how they would delight to draw him into an open expression of the concealed enmity of his heart to things divine and holy.

But the good and pure man has no such self-will. He prays to the Lord, and reads his Bible, in that beautiful spirit of obedience in which Zacharias and Elizabeth were, who were "both righteous before God, walking in all the commandments and ordinances of the Lord blameless." And if to such a one an angel should come, it would be an angel from the presence of God, bringing some "glad tidings."

In the present wonderful crisis in human affairs, men run into dangerous extremes. The credulous are led away by too ready a credence in marvels, and the rational are so shocked by these marvels, that, rejecting the testimony of the Divine Word, they pronounce them all impostures and impossibilities. But this is not good; man's rationality is not reason, it is simply the faculty of drawing conclusions from external circumstances; his reason is a high, inner spiritual perception. Through the faculty of rationality, or ratiocination, man can acquire no spiritual knowledge, for spiritual facts do not come within the cognizance of his rationality. But to his reason revelation submits a vast amount of spiritual facts, which he may affirm or deny, according to the moral state of his reason; he is left in a state of full and perfect freedom to do so. But this state of the reason depends wholly on the innate affections and desires of the man, for what he loves he thinks of—hence thought is simply the manifestation of an affection. If a man loves heaven and the angels, he thinks of them; he is more readily made cognizant of their existence, for he realizes in himself a spirit which is within the body, and one with it, and yet entirely distinct and superior to it. In such a man reason can receive the truths of revelation and confirm them, because they accord with his desires and the testimony of his inner consciousness. But if a man love only the earth and the things of the earth, he is bound down to the sphere of his external rationality; he feels in himself no witness of spiritual verities; hence he rejects all mention of them, and regards them as insanities unworthy the attention of a rational mind. And there is yet another class, whose inner affections are so evil that they realize in themselves a spirit that can scoff at the divine. They seek an open intercourse with spirits that will confirm them in their unbelieving tendencies; they delight in those declarations from the Spiritual world that deny all the divine facts of the Christian religion. How true it is, "if they believe not Moses and the Prophets, they would not believe, though one spoke to them from the dead." For in the spirit, like speaks to like.

Happily, there is a standard by which all Spirits may be tried. The Bible is the rule by which they are to be measured, that is, the written Word of God stands fixed and unchanged amid all the transactions of the human mind. It is the sure anchor of faith to us—and while no future spiritual revelation can ever set this infinite and holy Word aside, we can reject or receive spiritual communications simply as they accord with the truths and revelations of the Divine Word or not.

That a new era is opening upon the world can not be doubted or denied; one might as well deny the wonders of the electric telegraph, as to deny all of the testimony brought forward to prove that at this day Spirits do speak with men. There is no safety in an obstinate denial of the fact. It is better that the wise and good should look at it in the light of truth, and see if its pervasions lead to so deplorable an insanity; that on the other hand if such a thing should, in the providence of God, come also to the believing Christian, might it not lead to a beautiful wisdom of life. If it might be that men could live in an out-speaking intercourse with angels, would not life be a beautiful blessing upon the earth? For death would then have lost its sting and the grave its victory. If the hearts of the disciples were so comforted by seeing, after death, the beloved person of their Lord, would not the hearts of many weary mourners be also comforted in seeing their beloved dead? Could the mother weep for the angel-child revealed to her in his new and glorious life and wondrous beauty? Ah! no—angels and spirits could then minister with new power to the hearts and minds of men.

REMARKABLE PHENOMENON.—It will be remembered that the death of the notorious Marshal Haynau was announced a few weeks since. This steel-headed woman-whipper, despised by the civilized world, died suddenly at one of his German estates. The *Augsburg Gazette* narrates a remarkable phenomenon in connection with his death. His left leg and his right arm refused to perish. While all other parts of the corpse were putrid, these two limbs retained their natural color and warmth, and the body was kept from the tomb in consequence, until its stench was insufferable. This phenomenon was witnessed by the Emperor of Austria, who, it is said, was inexpressibly shocked; also, by many noblemen and scientific persons. Of course, we have no theory to offer; but we can sympathize with the idea that an arm which had flogged innocent women, for loving their homes and their country, might almost be scorned even for death and the grave-worm.

### SPEAK GENTLY.

BY MINNIE MORTON.

"Speak not harshly! much of care  
Every human heart must bear."  
"By thy childhood's gushing tears!  
By thy grief in after years!  
By the anguish thou hast known,  
Add not to another's woe."

Speak gently! O, speak gently! Let not a harsh word from thy lips call forth a burning tear, or bitter sigh, from the hearts of the loved ones at home. Speak gently! that in after years, should they sleep in dreamless rest—and thou a lingerer here—there may be no unkind words spoken by thee, linked with their memory, to rankle in thy heart—in undying remorse. What would you not give then, should such time come, that those passionate words had never been spoken!

Speak gently! that should you be first called to the "Holy City," where floweth a pure river of water of life, clear as crystal, thy memory may linger in the hearts of thy loved ones, and be—

"A refuge from distress;  
A spring of pure life, still freshly swelling,  
To clothe the barrenness of earthly dust  
With flowers divine."

Yes! let the memory of thy gentle words be a memory which will cause the young brother to pause and think of the touching and gentle reproof you had given him long time ago, for the same offense which now tempts him to pass along in "the broad road which leadeth to destruction," till the memory of the voice, now hushed forever, calls him back, and the gentle tones still lingering in his ear, lead him safely through the straight and narrow way which leadeth to life everlasting.

Speak gently! not only with those whose hearts are linked with thine in thy household band, but give gentle words and kindly smiles "to those who suffer and are sad," for as the gentle rain of summer gives new life to the fading flower, causing it to reopen its half-closed petals, and send forth a sweeter fragrance than ever before; so does a gentle voice speaking sweet words of hope, lift up the crushed and bleeding heart; for, perchance, thy gentle voice awakens the memory of—

Voices that have left the earth—  
Long ago.

And with that memory comes to the weary heart thoughts of the sunny time of a young life, whose beauty has departed, and the long-sealed fountain of tears burst through the flood-gates of coldness and distrust, refreshing the soul even as the summer shower refresheth the drooping plant.

And yet, again, I would say—Speak gently! and it would be to those over whom the foul breath of slander has passed with its blighting touch; it may be that it has spoken truly, and yet, if so—speak gently! even if the erring one turn aside from thy outstretched hand, and call thy gentle words a mockery.

Speak gently! for after the many cruel taunts, and bitter words, which have fallen so heavily upon his heart, when, in his yearnings to be a better man, he has sought in vain for human aid and sympathy. After all this, he can scarce believe that the sweet music of gentle words was meant for his ear.

Speak gently to him once again! and it may be that thy gentle voice will cause the golden harp of heaven to sound sweeter than before, for there is joy among the angels of heaven over one sinner that repenteth.

If Man were destined to be a mere working animal, he would have been created with only the organs of physical labor developed; or, if he were to be a mere intellectual being, why should he have hands, and feet, and organs of the senses! why more than a head, and brain, with some simple apparatus for working them! But the fact that he has, at once, hands, feet, organs of the senses, of reflection, and of moral sensibility, clearly shows that he has not only physical, but intellectual and moral capabilities, all of which have a natural right to development and culture. But how many look on persons who are doomed to labor, otherwise than as machines, of more or less cunning workmanship, capable of producing such and such results; or, in other words, of doing so much work! Meanwhile, it is not only forgotten that they are moral, responsible, and intellectual beings; but many seem to be actually unconscious that they are endowed with sensation. Hence the crimes, the ignorance, the deformed, naked, and starving human bodies, corroding together in the pestilent heaps which society politely denominates the masses; for, if these had always been regarded in their true light, and recognized as members of the common brotherhood, they must, and would have been invested with their natural rights.

Should we not consider it a monstrous perversion of the laws of Nature, a fearful retrogradation in the path of life, if the insect pupa, instead of liberating the rudimental wings, which have a natural affinity with light, should sink back into the loathsome grub, to crawl forever, leaving its foul slime in the unnatural darkness! What! all those bright and beautiful forms, which make our atmosphere radiant as with living gems, arrested in their development, and left forever in the shape of loathsome and hideous worms! We sicken at the monstrous thought. Every feeling revolts and rejects it with perfect loathing! Yet an angel, looking down on the masses of men, as they have existed for ages on this earth, would feel a sorrow as infinitely beyond what ours would be, in the event suggested, as man, who, even in his lowest estate, embodies within himself the undeveloped lineaments of the Divine, is better than a fly that lives but for an hour, and then is seen no more forever. Yet, under favorable circumstances, the very instincts of man would always tend toward the full and perfect growth of his whole being. He would as naturally and inevitably develop the wings of the soul, as the larva develops those of the butterfly.

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